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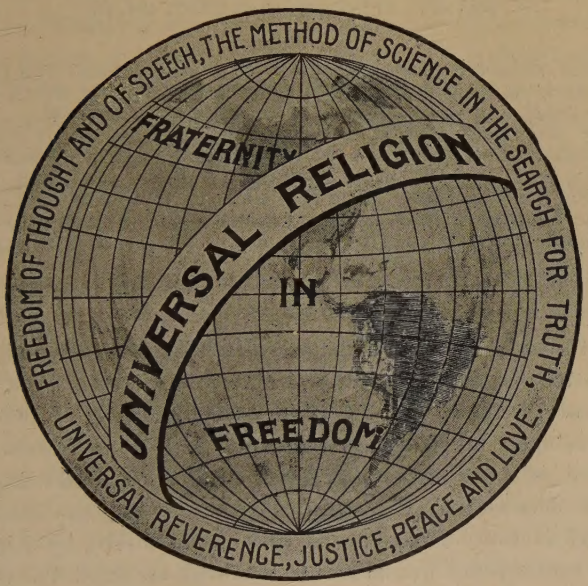
FREEDOM OF THOUGHT AND OF SPEECH, THE METHOD OF SCIENCE IN THE SEARCH FOR TRUTH,
FRATERNITY
UNIVERSAL RELIGION
IN
FREEDOM
UNIVERSAL REVERENCE, JUSTICE, PEACE AND LOVE.

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WHAT IS FREE RELIGION?*

FRANCIS ELLINGWOOD ABBOT, PH. D.

"We shall not always set so great a price on a few texts, on a few lives.
"Nothing is at last sacred but the integrity of your mind. Absolve you to yourself, and you shall have the suffrage of the world.
"If any one imagines that this law is lax, let him keep its commandment one day. And truly it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others."

Emerson, Essay on Self-Reliance.

Last Sunday I showed that Christianity, properly understood, is by no means whatever you or I may choose to define it, but, on the contrary, is the name of a great historical religion, which has been developed in strict accordance with historical laws. From the action of those laws it can never escape; its future must obey them. I showed that Christianity, as set forth in the New Testament, and as taught, beyond all reasonable doubt, by Jesus himself, has for its fundamental aim to establish on earth the so-called "kingdom of heaven;" that this "kingdom of heaven" is a great system of life and faith, a great system of government, both spiritual and temporal, based on the divinely authorized mission of Jesus as the Messiah or Christ of God; and that the most complete establishment of this "kingdom of heaven" which is possible under actual historical conditions, has been, and still is, the great Roman Papacy, including both its spiritual and temporal powers. In other words, the claim made by Jesus to be the Christ of God or universal Savior of the world logically involves, on the one hand, the orthodox theology, and, on the other, the Romish hierarchy or priesthood. From these premises I drew the conclusion that he is

*Read to the (then) Unitarian Society of Toledo, Sunday morning, July 18, 1869.

the most consistent "Christian" who submits to the theological and ecclesiastical rule of Rome.

It follows, therefore, that no one thoroughly imbued with the modern spirit of liberty is really a Christian, and ought not to claim the Christian name. For myself, I accept this logical consequence of what appears to me indisputable facts; and I regard myself as truly outside of Christianity as outside of Mohammedanism, or any other great religion. This does not mean that I REJECT EITHER, AS A WHOLE. Whatever is good and true in any religion, I wish gratefully to accept and acknowledge; whatever is false or bad, I wish fearlessly to recognize and repudiate. All the great religions, however, which divide the world's allegiance at the present day, I see to be simply so many sects or parties, each advancing special and peculiar claims denied by all the rest. It is on account of this ingrained exclusiveness that no one of them can ever become the universal religion of man. Yet, in proportion as mankind come to perceive and assert their natural spiritual unity, I see that they must come to yearn for a faith which shall lift them above all differences of race, government, and creed, into the pure and sweet atmosphere of a universal spiritual fellowship. What shall be the nature of this all-comprehensive faith? What principles or ideas shall cement this great brotherhood of man? In very few minds has this question assumed anything like a definite shape; but to one who has distinctly grasped it, there is evidence on every hand that it is the real root of that wide-spread religious restlessness of which even superficial observers are aware. In vain have I looked for some adequate development of this question, some clear and full reply to it. Scraps and fragments of the truth lie all about us, in the various liberal periodicals and publications of the day; but nowhere has the master-mind appeared, to sweep the whole horizon with a glance, and report what he beholds. Blind and instinctive groping after this universal faith of the human soul, all men seem to manifest; but it remains still veiled in clouds. It is, therefore, with an overwhelming sense of the vastness of my subject, and with sentiments of the profoundest modesty, that I venture this morning to seek an answer to the question,—"What is that great RELIGION OF THE FUTURE, which, having its roots in no individual character or career, but rather growing out of the universal nature

of man, shall unite all souls in spiritual equality and love? What is that deep and mighty faith which shall sweep away the barriers now dividing the race into hostile camps, and make possible that boundless brotherhood for which every noble spirit yearns today?" Once feel the flames of this transcendent faith, and you will find no warmth in any other. To-day, therefore, I ask your attention to the best statement of it that I can compass; and it may be compressed into two words, FREE RELIGION.

In the first place, what is Religion? Men misconceive it in a thousand different ways: but I shall not pause to criticize popular misconceptions, Religion, taken in its essence, is MAN'S OBEDIENCE TO THAT SOMETHING WITHIN HIM WHICH EVER IMPELS HIM UPWARD TO THE BETTER. The essential fact in all genuine religion is man's struggle after perfection, according to his own highest ideal of perfection. Divers names have been given to this something in man,—conscience, the ideal, the moral sense, the inner light, the Holy Spirit, the grace of God, and countless names besides. I care not what name is applied to it; he is religious who obeys this impulse to the better, and no one is so who does not obey it. This aspiration and endeavor after perfection,—this unconquerable resolve to reach upward,—this hungering and thirsting after ideal good—is the very essence and central verity of all religion. The rational theist believes it to be the life of God in the human soul; the atheist believes it to be the result of impersonal forces and laws. But theist and atheist, so far as they aspire and strive to realize their own highest ideal, are RELIGIOUS men. It was one and the same spirit that dwelt in the heart of Fenelon, the saintly Catholic, and Holyoake, the saintly atheist. It is this pursuit of the ideal, this honest endeavor to realize it in character and life, which constitutes the soul of all religion: and although I feel convinced in my own mind that the spiritual ideal is the inward and highest possible revelation of the Infinite to the finite, I am unspeakably more anxious to help men OBEY THEIR OWN IDEALS, than I am to convince them that I have rightly INTERPRETED MINE. Provided I can help men to the FACT, I am perfectly willing to leave the PHILOSOPHY an open question. On this point I wish to be clearly understood by all. As a minister of religion, I seek to increase religious life in the world,—to make men's consciences

tenderer, and their wills stronger, and their ideals purer; and if I can accomplish this result in ever so slight a degree, I count my ministry successful. But while I myself believe in a conscious, intelligent, spiritual power as the indwelling cause of the universe, I do not feel called upon to defend any theological doctrine whatever. Doctrines are fair subjects of discussion and difference of opinion; but religion itself, the earnest endeavor to make life noble, beautiful, great,—this is the only end worthy to be lived for.

If I have not failed to make plain my thought, we shall agree, I think, that religion in all its forms must include EARNEST DEVOTION TO THE IDEAL, A DIVINE PASSION FOR THE GOOD AND TRUE, AS EACH SOUL UNDERSTANDS IT; and that under all differences of form this is the one essential thing. The next inquiry is, "What is FREE Religion?"

There are two kinds, and only two kinds of religious development,—ARTIFICIAL and NATURAL. It used to be the fashion in the great palace-gardens of Europe (and it may be the fashion still) to train and cut trees into all sorts of fantastic shapes,—pyramids, arbors, heads, animals, birds, Place a tree tortured into the shape of a peacock, for instance, beside a tree as nature makes it,—and which of the two will appear to a cultured eye the more beautiful? An unperverted taste would at once pronounce the peacock-shaped tree a disgusting deformity. So it is with religion. The simple, instinctive love of the ideal has been trained by human system into repulsive forms; and what should have served to make huamn life more sweet and fair, has been sometimes made a means of horrible distortion. An observant eye may behold all about us how religion has been made to rob men of their courage and sincerity and natural manliness. Dwarfed and twisted have thousands become under the influence of artificial religion. Now the difference between artificial and natural religion,—the difference between a character developed under constraint and one developed in freedom,—arises from the fact, that the former has been trained to reverence and obey AN EXTERNAL LAW, the latter AN INTERNAL LAW. The one has suffered its ideal, or highest conception of goodness, to be made for it by others; the other has allowed its ideal to grow up freely in the soul itself. One man goes to some outward authority,

the Bible, perhaps, or the Church, to learn what is duty, or what is truth; the other ignores all these outward authorities, and consults simple experience, reason, conscience, the light within. Hence the one conforms to a pattern made for him, and lets his soul be pruned and bent into the fashionable peacock-shape; while the other obeys the healthy instincts of Nature, and grows into the sturdiest form of vigor and beauty. Religion, if genuine, always produces obedience to the ideal; but artificial religion borrows this from without, while natural religion creates it from within. The Christian Church, for instance, declares it the chief duty of man to believe in Christ, and accept passively the salvation bought by his blood; while Nature declares that the only salvation possible or needed comes from active obedience to the inward law of truth and right.

Free Religion, then, is on the one hand, the inward Oracle commanding in its own name, the inward Ideal attracting by its own beauty, the inward Light shining by its own radiance; and, on the other hand, it is the free and willing obedience of the soul to laws which it perceives to be those of universal human nature. The human soul has written all the Bibles, organized all the churches, appointed all the prophets and Christs; and it asserts forevermore its own superiority to all of its own creations. Take an illustration. The Federal Constitution, framed by our forefathers, to some extent recognized and legalized human slavery; and when good men (as good men did) fell down and worshipped the work of men's hands, and declared that there was no "higher law" than the law of the land, brave old Thaddeus Stevens boldly affirmed the sanctity of the unwritten law of natural justice, and avowed his purpose of working "outside the Constitution." Here was a notable instance of Free Religion,—the soul proclaiming its own infinite superiority to whatsoever it had itself produced, and overthrowing all man-made idols from their bloody pedestals. Thus must it deal also with all other idols,—with the Church, with the Bible, with the Christ; thus must it ever affirm the sacredness of primal intuitions against the claims of everything besides, and plant its foot on every neck that rebels against its supremacy. He that makes can unmake as well; and human institutions, created at the mandate of the soul, must change or perish at its more en-

lightened mandate. Free Religion demands room and opportunity for all human development; it asseverates the right of all human faculties to unfold themselves in natural ways, subject only to the laws of nature; it predicts the destruction of everything that interferes with human progress, and the creation of everything that shall promote it. The bodies of men must be free, to labor for all social and spiritual goods. Physical slavery is well nigh extinguished over the earth; but spiritual slavery still exists almost everywhere, even in free America. To the struggle for physical and political freedom succeeds to-day the vaster struggle for freedom of the soul; and FREE RELIGION IS THE LEGITIMATE HEIR of ANTI-SLAVERY. Free government, free trade, free religion—that is the creed of America, slowly writing itself on the page of history.

Religion, therefore, is man's earnest obedience to an ideal; and Free Religion is his obedience to his own ideal in its natural and unperverted state. Our answer thus far, however, is too general to meet our want; and I propose to inquire further, what is the CENTRAL IDEA of Free Religion? And what is the PRECISE END it aims at? I will treat these questions in the order named.

1. The central idea and great inspiring sentiment of Free Religion, is FAITH IN MAN AS A PROGRESSIVE BEING. It is this which lifts radicalism far above philosophy and mere speculation, and makes it emphatically a RELIGION. It is this which has burned in the heart of every reformer, filled him to the full with divine enthusiasm, and revealed to his raptured eye a better future for his race. It takes more than a THEORY, it takes a FAITH, to uphold men like Garrison and Phillips, Emerson and Parker. Yes, faith in man as a progressive being is the heaven-kindled flame which shine out in every heroic career, and sheds a forward ray on the path of mankind into the thick darkness of the future. But what do we mean by Faith in Man? Surely not faith in his present condition, in his actual performance. Of all disappointing sights, there is none so sad and disheartening as the prospect of society AS IT IS, unless we see also, with spiritual vision, the prospect of society AS IT OUGHT TO BE,—unless, furthermore, we believe that society as it is shall develop into society as it ought to be. This is what I mean by faith in man as a progressive being. Man as he is is little

better than a compound of tiger, fox, and monkey; Man as he ought to be, and will be, is unspeakably nobler than that impossible fowl, the winged "angel" of the painters. It is the capacities of human nature, not the realities of human character, that feed the fires of a wise faith in man. If our ideal is so high above us as sometimes to fill us with despair, our actual is so far beneath us as always to fill us with shame. You and I are not what we ought to be,—not what we might be,—not, let us highly resolve, what we will be. The glorious dream of our ideal, ever floating above us and before us, creates as divine a faith in our possibilities, as it creates an indignant self-reproach for our present failures. The faith in human nature born of these great visions is, in my opinion, father of the only faith in God that cannot be shaken; for these are they that testify in our musing spirits of an Infinite Perfection above and beyond our ken. If man can dream such dreams, they must be the reflection of a Vast Reality diviner still. Impossible would be the sunset tints, painted on the river's surface, did not the beauty and the glory stream from the heavens on high. Enough —it is faith in Man as a being of unknown, yet magnificent destinies, that is the central idea and exhaustless inspiration of Free Religion.

And in the light of this great faith, how sickly and starved appears that form of radicalism which knows only how to deny! There are three kinds of radicalism, and one alone is genuine. There is the INDIFFERENT radical, who believes nothing, and cares for nothing, except the gross, visible, tangible things of sense. There is the ICONOCLASTIC radical, who delights in ruins and scoffs at all construction. But besides these, there is the BELIEVING radical, whose radicalism, destructive as it may seem, is only a stronger and mightier grasp of the everlasting rock, a profounder insight into universal ideas, a vaster comprehension of eternal laws. In him, radicalism is but a deepening, a strengthening, a purification of that living faith in human nature, without which a man, even in his lifetime, shrivels away into a mummy. Radicalism is worse than superstition, if it kindles no lofty enthusiasm, awakens no high motives, arouses no heroic purposes, creates no intense and earnest faith. The soul can no more thrive on pure negations, than the body can grow fat on a diet of soap-bubbles or arithmetical

zeros; it needs the rich juices of strong moral convictions and universal ideas and unselfish aspirations, without which it loses all hold on life. Were it not for its faith in Man, radicalism would not be what it is,—the sheet anchor of many a brave and gallant heart. The true radical believes not less, but incalculably more, than the churches that condemn him; for his faith, instead of narrowing itself down to a creed or a book, cleaves to the boundless truth. Let him bide his time; his unbeaten track through the wilderness is the future highway of the nations.

The precise end aimed at by Free Religion is the SYMMETRICAL DEVELOPMENT OF HUMAN NATURE IN ALL DIRECTIONS, THE PERFECTION OF THE INDIVIDUAL AND THE PERFECTION OF THE RACE. This is an end widely different from any immediately proposed by the great religions of the world. All these, moreover, have their theology, their fundamental or peculiar doctrines, to propagate. But Free Religion leaves the investigation of truth and the defence of ascertained truth to science, philosophy and criticism, reserving nothing to dogmatism; it trusts the free intelligence of Man to discover all that can be learned by Man, and has no postulates or favorite dogmas that dread the light of this nineteenth century. The creed of the Future is to be settled by science, not by theology,—using the word science to cover all scientific investigation into the truth of things. Thought must have no bounds set to its free range by timid churchmen, whether by the open employment of despotic authority, or by the less arrogant but no less efficacious means of exciting holy horror at the attempt of "carnal reason" to probe the mysteries of the Church. Freedom of the mind, with all its faculties, to grapple with all questions that present themselves for solution,—this is a primary demand of Free Religion. Thought alone must settle the questions that thought can raise. Differing, therefore, from all historical faiths, in having no theological system to expound or defend, Free Religion aims simply at the growth and culture of human nature in all directions; and its activities are directed to every object that tends to enhance and perfect and spiritualize civilization. It includes all the commercial, industrial, social, political, and scientific movements of the age, quite as truly as movements more immediately moral and religious; but it lays peculiar stress on the latter, since all human de-

velopment is miserably defective which overlooks or neglects the noblest side of human nature. And inasmuch as the desires of wealth, power and fame are motives of themselves sufficiently powerful to stimulate progress in all directions, it may be said that spiritual development is the ESPECIAL province of Free Religion, provided that the old distinctiou of secular and sacred be forever abolished. All things are secular, all sacred, that in any wise help humanity forward in the path of progress. Now human development has two aspects, that of the individual, and that of the race. The end of individual development is CHARACTER,—character for its own sake, in utter oblivion of rewards or punishments. To be noble and free and manly in character, is the only true object of individual ambition; and success or prosperity in outward matters should be made subordinate and secondary. The heaven and hell of the church are not worth a moment's thought in comparison with the heaven of high character and the hell of low character here on earth. Religion, if truly free, becomes thoroughly secularized, and emancipated forever from the thraldom of hope and fear. CHARACTER, then, great and beneficent character, is the goal which he must win, who worthily runs the race of life.

In like manner, the great end of all social development is the attainment of high social character, the achievement of the ideal social state. When freedom and tender regard for the rights of the humblest member of the human family have become the fundamental law of society,—when the attainment of universal human welfare is seen to be the attainment of the welfare of each human soul,—when all the energies and forces of society are directed to the one end of helping and perfecting the individual,—then will the race become developed in a high and noble way, and realize its own ideal. The spiritual unity of mankind, the brotherhood of all that bear the impress of humanity, is the great, inspiring end to be evermore held in view. The struggles now going on all over the face of the earth to break down the barriers of race, climate, government and sect, and to come into closer and more friendly relations, are struggles to realize at last the UNITY OF MAN. The Pacific Railroad, the Suez Canal, the Anglo-American and Franco-American ocean telegraphs, the great lines of steamers and the countless fleets of merchant vessals, in short, all the means of quick

communication which annihilate space and abolish time, are awakening in all nations the sentiment of a common nature, a common destiny, a common kinship in the spirit; and these, infinitely more than missionary societies, are hastening on the day when war shall be as obsolete as witchcraft, and the peace of universal brotherhood reign over all the countries of the globe.

Now these two sides of human development, these two great objects of individual and social aspiration, are really one and the same. Character can only be achieved by the dedication of self to universal ends which include the race; the spiritual unity of man can only be achieved by developing high character in every individual. The individual must serve the race; the race must serve the individual. Here, my friends, is the great idea of faith in man carried out to its widest application, and unfolded in its deepest and divinest meaning. "Each for all, and all for each"—that is the motto of Free Religion, the secret of the great future of mankind, the "E Pluribus Unum" of the divine fellowship of souls. He who lives for universal ends,—for justice, truth, freedom, progress, love,—lives for the highest good, not of himself alone, but of all men as well; and in thus achieving for himself the noblest character, he equally achieves for others the widest usefulness. "You are a citizen of the universe," says Epictetus, "and a part of it; not a subordinate, but a principal part. You are capable of comprehending the Divine economy, and of considering the connections of things. What, then, does the character of a citizen imply? To hold no private interest; to deliberate of nothing as a separate individual, but rather like the hand or the foot, which, if they had reason, and comprehended the constitution of nature, would never pursue or desire but with a reference to the whole." In like manner, when society shall have learned to care tenderly for its weakest and humblest member,—to dedicate all its vast powers and resources to the education, protection, and assistance of all its individuals,—then it will have secured all public objects, and realized the grandest ideal of the social state.

O friends, these great ideals, binding each to all and all to each, are the key-note of Free Religion; are they not also the key-note of all that promises peace and joy to man? Infuse the spirit of these

ideas into all souls, and something better than the millennium will have dawned on earth. All the race will have become one vast Brotherhood and Fellowship, one immense Co-operative Union, devoted to the relief and prevention of the evils that now scourge mankind. Respect for equal rights, reverence for the individual conscience, heartfelt good-will to each and every man, woman, and child, shall yet become the organic law of human society; and devotion to the public good shall yet take the place of selfishness in the private soul. When that day comes (as come it will, though you and I shall long before have vanished from the sight of men), then will come the universal reign of Free Religion. Shall we not count it a high privilege here and now to plant the seed that shall ripen into so glorious a fruit? To strengthen men's faith in themselves and in humanity, to break their spiritual bonds, to arouse the spirit of unselfish devotion to universal ends, to make men manlier, truer, and wiser,—that is the work of Free Religion, the great and divine object at which, I trust, all shall yet learn to aim.

THE PRICE OF RELIGIOUS FREEDOM TO-DAY.*

BY ALFRED W. MARTIN.

It may seem somewhat absurd to take this topic for a discourse because religious freedom is as natural to us as the air we breathe. Yet, while we enjoy the air, free of charge, if we want religious freedom we must pay for it, and it therefore becomes a practical question for us, whether or not freedom in religion is worth what it costs.

Religious freedom is a comparatively recent product, the result of centuries of growth. As we look back over the three thousand centuries since man appeared on this planet, we see that nothing like our conception of freedom was known prior to the modern era. Even in the Reformation, the cradle of religious liberty, it was very imperfectly understood and realized only in a very limited way.

*Part of a discourse recently spoken at Tacoma and at Seattle.

From the earliest historical times down to the present day there have been millions, all over the world, who have been afraid to be free. They believed that God had ordained certain forms of worship and belief and that the doom of everlasting torture awaited those who dared to deviate from the Divine mandate, consequently it was in the interests of humanity, that out of a deep love for man, from a desire to have all souls saved, that kings and popes suppressed freedom of thought. Philip II. of Spain was governed by the conviction that he was serving both God and man through the inquisition. Given Calvin's belief that God had vouchsafed to the church the true doctrine to be accepted and that it is the duty of all who have it to teach it, and tolerate no other, and the burning of Servetus becomes an act of tenderness and love toward God and man. The premises of Calvin and his co-persecutors were altogether wrong, but when we remember that such notions have prevailed for centuries, it is not strange that religious freedom has taken so long to become established, it is not surprising that the champions of freedom, Luther, Zwingli, Bruno and the rest, should have paid as the price of their freedom, ostracism, exile, torture, or death.

What price do people have to pay for it to-day? It costs more in some places than in others, but it costs something everywhere.

1. In certain quarters people have to pay the highest price of all for their religious freedom; I mean BUSINESS SUCCESS. One could easily cite a score of instances to show that any expression of sympathy with our free religious movement would mean business losses or perhaps even total failure. In this city are merchants known to be in entire accord with the principles and aims of our society, yet they do not dare to make open avowal of it because it would ruin their business. And I have heard of certain ministers promptly visiting new comers to the city and assuring them that it will be greatly to their advantage to keep away from "the new-fangled movement."

There are school teachers, principals, superintendents, who privately acknowledge their sympathy with the principles of freedom and fellowship in religion, but who cannot afford to give any

public expression to their sympathy because it would endanger the loss of their position and means of livelihood.

In Pennsylvania, the state whose founder strove to secure religious freedom for all its citizens, there is a school journal which declared that the Christians of any community had a perfect right to inquire into the orthodoxy of every applicant for the position of teacher, and if he or she be found wanting in what Lessing called "the great duty of believing," the application should be rejected without further ado. There is, then, this price of business and professional success that must sometimes be paid for the privilege of religious freedom.

2. Another price frequently demanded is SOCIAL SUCCESS. This obtains particularly in England, where the influence of the established church is so great that it overshadows all others. Consequently if one wishes to be in the "social swim" one must be a member, or at least an attendant at the services, of the Church of England. Here in America we have no national church, but in every community there are one or two fashionable churches, connection with which gives one opportunity for social position. I have known of people who were identified with an unpopular liberal church, leaving it because they felt they could get social prestige elsewhere. So then, even such a petty price as this must be paid for religious freedom.

3. A third price, and one that many are unwilling to pay, is INDEPENDENT THINKING. How many people are there who can say that their religious convictions are the result of personal deliberate investigation? Senator Depew once said, "there are not four hundred people in New York who do any political thinking." It is certainly safe to say that the percentage of persons who do any religious thinking is smaller still. In all probability the great majority of people tacitly accept their religious convictions from their parents and rarely, if ever, raise the question, are these beliefs true? Like the congressman of whom it was said "he thinks he is thinking," there are thousands who think they think but whose convictions cannot be called their own. They have inherited them along with physical features and character-traits. These people are trammeled by tradition, bound by creeds, and if they are to be free they must pay the price—independent thinking.

4. Still another price that must be mentioned is OPEN-MINDEDNESS, waiting till all the evidence is in before coming to conclusions, refusing to have one's mind made up on unsettled questions. It has been often observed that the smallest type of mind is the one that gets "made-up" the quickest, and that it is one of the marks of a noble intellectual nature to be slow and cautious in accepting assertions. The foremost scholar of England which this century has produced, was once asked what he thought of a certain question. His answer was "I do not know; I have not had time to study it carefully yet." Most people would have had their minds made up on the question long ago and had an answer ready for delivery on demand.

5. There remains one other price that must sometimes be paid for religious freedom. It is the pain of giving up ideas, associations, perhaps, also, friendships and ties that once were dear and precious. You who were formerly Orthodox Christians know something of this price that you paid for your freedom. You remember how it seemed to you as you gave up point after point of the old beliefs, you were losing everything, and that not until you had given up the last point did you realize that your gain was a thousand times greater than your loss. You gave up belief in a partial God, a ruined world, a fallen man, a miraculous and solitary incarnation, a fanciful heaven, an endless hell. And in place of them you gained an impartial God, a growing world, an ascending man, a natural incarnation of the Divine in all human beings to some degree, a rational idea of heaven and of hell. You gave up darkness and despair, you gained light, liberty, hope, peace. And we, who formerly were Unitarians, also know something of this price of freedom. We had to pay it when we severed our connection with the Unitarian body and surrendered all the advantages which such association affords. Not long ago I received several letters from Unitarian ministers in which they affirmed that they were waiting to see if they could pay this price of heart-ache and soul-suffering which the freedom of our movement has cost us. And it is an open secret that hundreds of Orthodox ministers are debating whether or not they can afford to pay this price.

And so we are brought to the conviction that after all freedom is not a "dead issue," that there is not yet "freedom enough to go round" and that until there is we have no alternative but to keep apart and work and wait for that coming religious emancipation which will make possible the real free fellowship of all free souls.

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